

Dialectic of Consciousness and Unconsciousness In Human Being

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Annotation: The relevance of this article is due to the problem of consciousness in the history of philosophy, including the dialectic of consciousness and unconsciousness in the human being, directly to the general historical tendency to increase the role of subjective factors in social life (this is an individual or social group), where the level of social reflexivity, the level of development play an important role. The main goal for the subjects of action, its implementation in a conscious and organized way. The successful solution of these problems cannot be understood without a comprehensive in-depth study of the subconscious, which is projected not only in the human psyche, but also in social processes.

Key words: philosophy, mind, unconsciousness, subconscious, dialectics, psyche, psychoanalysis, being, social life, problem, subject, person.

One of the most complex subjects of knowledge is subjective reality. In this regard, personality is mysterious not only for others, but also for the person himself. The unconscious plays an important role in the content of subjective reality. In every person, like two surfaces of a mirror, two sides of subjective reality coexist. One side is represented by a set of conscious actions, motives, ideas, values and worldview principles. The second side is a set of desires, motives, and relationships that a person is not aware of. The development and socialization of the individual works as a process of application of these aspects. The dialectic of conscious and unconscious covers all areas of human activity. The importance of studying subjective reality as a dialectical unity of its opposites - conscious and unconscious, rational and irrational - becomes more relevant due to the factual underdevelopment of this problem [1].

The development of society requires the development of scientifically based methods of social management. Only recognizing the conscious activity of various subjects of social activity cannot ensure the formation of a holistic scientific landscape that can be the basis for the implementation of an effective management program. It is important to explain the dialectic of consciousness and unconsciousness in human activity.

If we proceed only from conscious components, it is difficult to overestimate the role of the unconscious in the process of socialization of a person, including in understanding some of his motives and actions. After all, the dialectical unity of consciousness and unconsciousness as opposite sides of subjective reality constitutes the integrity of the individual. Even a person's worldview, self-awareness and the whole spiritual world are formed on the basis of this dialectic, including not only rationally conscious, but also emotional unconscious moments. The great artist A. Dürer, who gave many valuable advices on educating young artists, did not for nothing emphasize that they should be surrounded only by good things, because the created work inevitably expresses the inner essence of a person. The more beauty there is in the creator, the more his creation will win. The connection



between the spiritual world of the artist and the work he created has a direct, determining character [2].

The problem of philosophical understanding of the unconscious, its dialectic unity with consciousness as opposite sides of subjective reality is not only for the study of various phenomena of mental and social reality, the direct use of this knowledge in practical life, but also for the philosophical science itself and its theoretical and it is also important to use heuristic capabilities. First of all, it is necessary to deepen the general theory of consciousness. It is impossible to imagine a fully adequate picture of created consciousness without opening its comparative characteristics with consciousness. In this regard, as A. Sheroziya rightly noted, "neither the general theory of consciousness nor the general theory of the unconscious psyche cannot be constructed in essence when carried out separately and outside of their single system of relations" [3]. The study of the dialectic of consciousness and unconsciousness allows not only the formation of an adequate theory of consciousness, but also the expansion of the theory of subjective reality, which has not been practically developed so far, as well as the disclosure of problems (cognition, activity, personality, cultural and historical development, etc.).

Every conscious person is inherently social. The mass unconscious, in turn, exists through separate components of the unconscious, but at the same time it is not reduced to their simple generality, but represents the most general, typical things in their content. Socio-cultural determinants of the social content of the unconscious are determined. The factors that implement the process of assimilation of the conscious and unconscious spiritual experience of the society by the society are the language, upbringing and education system, science, ethics, art, traditions, customs, habits, etc., the wealth of human culture was determined.

Consciousness is the highest form of mental activity. It is only a human phenomenon. The question of consciousness, its essence, is one of the oldest problems. Who initially tried to explain consciousness within the framework of religious and mythological views. The religious explanation of consciousness is based on interpreting it as a divine phenomenon, a miracle created by God. In many religions, the human mind is described as a manifestation of the great divine mind. Although the roots of such views are very ancient, they still have many supporters. Whoever admits that the universe and man are created, also considers consciousness as the power of the creator [4].

There are two directions in explaining the essence of consciousness - understanding that consciousness is a reflection of the material world in the human brain, and interpreting it in connection with the activity of the human body. At the same time, cases of distorted interpretation of the essence of consciousness appeared within the framework of such approaches, which were named the materialist direction. According to the current known as vulgar materialism, the brain produces consciousness just as the liver produces bile. This approach leads to the conclusion that consciousness is not an ideal, but a material phenomenon. Although bile can be seen, the mind cannot be seen or grasped. In fact, the history of consciousness is related to the history of the human being. Since man is both a biological and a social being, it means that consciousness is a product of both biological and social development. Consciousness is made up of human thoughts and feelings, intuitions, imaginations, will and views. Self-awareness, memory, will, and speech are the main aspects of consciousness.

Unconscious (in psychology) - mental processes and states that occur without the participation of consciousness. Consciousness is often invisible in body movement, memory, imagination. It occurs in response effects caused by real but imperceptible stimuli, in actions that are originally conscious and become automatic as a result of repetition, and in other situations. For example, a drunken person returns home immersed in his thoughts and in any case does not go astray. If he perceives a danger,



he will take a protective action even before he understands the cause and nature of this danger. Pathological phenomena such as delusions, hallucinations, mental activity occurring during sleep, hypnosis, sleepwalking, and sleepwalking are included in the state of consciousness. Sigmund Freud interprets the mind in a purely irrationalist way. According to him, there is an irreconcilable conflict between consciousness and unconsciousness. All human behavior is determined by this contradiction. A person does not dare to understand and notice the mind, it is a place of eternal desires in a person [5].

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